

# SPIRITUAL TELEGRAPH

DEVOTED TO THE ILLUSTRATION OF SPIRITUAL INTERCOURSE.

"THE AGITATION OF THOUGHT IS THE BEGINNING OF WISDOM."

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## The Principles of Nature.

### PSYCHOMETRY.

ITS RELATIONS TO SPIRITUALISM.

BY DR. J. R. BUCHANAN.

THE science and art of PSYCHOMETRY have been before the public nearly thirteen years, since my first discovery and publication of its facts. During this time it has made its way quietly, winning the confidence of experimental inquirers, until now there are hundreds who exercise the psychometric power with facility. Psychometry has become a "fixed fact" in the public mind, although when first presented, a talented but very skeptical editor pronounced it a miracle, and, as such, requiring an equal amount of evidence with the most incredible narratives.

Of the class of conservatives represented by that editor, some have become acquainted with psychometry, and resting upon that, with a few phenomena of electricity and animal magnetism, refuse to admit the additional agency of disembodied spirits, because they have not room enough in their sphere of thought to admit all the truths of Nature. Others, happening to witness the most convincing phenomena of Spiritualism, and becoming convinced of their truth before witnessing the facts of psychometry, have shown the same spirit of skepticism by endeavoring to reduce it to Spiritualism, and thus reducing the laws and powers of Nature within a narrower sphere. A little more patience, liberality and modesty in giving all subjects a thorough investigation before forming positive opinions, would prevent this very common class of errors. (I would refer investigators to volume first of the "Journal of Man," and to the 5th, 6th, 7th, 26th, 27th, 28th and 29th lectures in my system of Anthropology. Next year I shall publish a small volume on the subject.)

The word *psychometry*, which I found it necessary to coin and introduce in the year 1842, has a definite meaning according to its etymology, and signifies simply *measuring the mind or soul*. This process may be performed in various methods, the most important of which are by direct contact with the head, as the seat of the mind, a method called *CRANIOLOGICAL PSYCHOMETRY*, by contact through a conducting rod with the special organs, or by general contact with the person. Secondly, by contact with something with which the individual has been in contact, and upon which he has impressed his psychological force. The most convenient and appropriate article for this conveying an impression is a letter or other manuscript, written in the full mental and physical activity of the writer. This *CRANIOLOGICAL PSYCHOMETRY* is the kind which has been most extensively displayed before the public, and which many suppose to be the only form of the psychometric art. Autographic psychometry has been hastily supposed by a few to obscure entirely the evidence of spiritual communications; but such a supposition must surely have a poor idea of the force of spiritual demonstrations, if they find it necessary to ignore scientific facts in order to uphold their faith. They will find it also necessary, for the same reason, to deny clairvoyance, and various mesmeric phenomena, or else to enlarge their conceptions of the laws of Nature.

If the facts of psychometry have been perverted by materialists from their legitimate bearing, and employed as arguments against the truth of Spiritualism, such sophistry should not prejudice any liberal-minded Spiritualist, or induce him to ignore and disregard the facts which illustrate the power of minds in the body.

Although we have enjoyed in modern times striking proofs of the independent existence and activity of human disembodied spirits, no one thinks of doubting that *human beings with bodies* still exist, and that our spirits possess many faculties which they may hereafter exercise when disembodied. Among the highest of these faculties is that of *INTUITION*, connected with the internal aspect of the front lobe of the brain—the power by which the mind takes in a great amount of knowledge by instantaneous grasp, independent of the original channels of sensation. This power is called, in some of its manifestations, *Clairvoyance*, and when it is highly developed, is exercised at times with remarkable facility, as readily, if not as accurately, as the external senses. This power is inherent in the constitution of the individual, and connected with certain organs of the brain, which we may excite by manipulation, or which may become excited by disease, thus rendering the individual clairvoyant. While this local activity of the brain exists, it would be difficult to convince any one in whom the faculty is thus developed, who can see remote objects at night, or who can examine the interior of the human body at almost any distance, and who can witness the forms and movements of spirits whenever they are present, that his faculty for seeing such power is not as much a part of his own organization as his power of vision by solar-light, or of hearing by atmospheric vibration. If an exclusive Spiritualist, blinded by devotion to one idea, should affirm that when I see a tree or star it is only because some attending spirit conveys the *image* to my mind, and that when I smell a rose, it is only because attendant spirits have conveyed an odorous impression to my consciousness—such a proposition, though we can not positively refute it, is a far-fetched hypothesis, which the common sense of well-balanced minds would always reject as fantastic and extravagant.

Whatever the living man can do in himself, whenever and wherever he pleases, and just as he pleases, without desiring or receiving any supernatural assistance, he necessarily believes is done by his own faculties, inherent in his own organization. If one tells me that I can not lift my arm except by the assistance of a

host of energetic spirits who must be present to perform the movement for me, I could not expect to refute him, or to convince him of his error, for his hypothesis is utterly intangible, and beyond the reach of common sense. He believes it without evidence because it is agreeable to do so, and he will continue to adhere to his belief for the same reason. Whatever powers we find apparently inherent in the human constitution, exercised by many freely at all times when it suits their pleasure, in accordance with their own will alone, and capable of being more or less developed in all, must be regarded as fundamental faculties of man connected with his physical and mental organization, no more dependent upon disembodied spirits than the performance of manual labor, or the digestion of bread and meat. It is true, that in the performance of all these functions, spirits in the body may be assisted by spirits out of the body, provided the latter get fair and sufficient access to the former; but, would it not be regarded as insane for any one, because spirits can move weights, or can assist our muscles in lifting, to deny that our own muscles have any power? or, because spirits modify the circulation of our blood and assist the process of digestion, to deny that the heart has any muscular power, or the stomach any digestive capacity? It is sufficient for us to observe that our muscles, stomach, heart and brain have been working time out of mind all over the world, in the full exercise of their various faculties; while the interference and assistance of their functions by disembodied spirits has been a rare, mysterious and startling fact, occurring only with those individuals who possessed the peculiar spirituality of constitution which enabled them to come into *rapport* with disembodied spirits; while the great mass of solid, heavy, material humanity, the bone and muscle of the world, has worked out its own destiny, not only without assistance from disembodied spirits, but too often, indeed, without consciousness of their existence.

In the few who are more spiritually constituted, the impression of Spirits may assist any of their bodily or mental functions, and this assistance may be more readily given to the higher and more spiritual powers of man; consequently, it will be in reference to these that careless reasoners will be liable to confound the adjunct with the principal; and to suppose that the Spirit who assists the higher faculties of a medium, has performed the whole function, and deprived the terrestrial mind of the exercise of its own faculties. This guess-work may be carried still further, and the supposition entertained that others, who are not mediums, are exercising, not their own faculties, but something borrowed from Spirits, although they may have often invoked the presence of Spirits in vain. Suppositions thus totally gratuitous can be satisfactory only to minds who prefer imagination to fact. Even if these groundless suppositions were granted for the sake of argument, they would prove nothing; for if the disembodied Spirits possess the psychometric or other faculties, it is merely because such powers are *inherent in the constitution of the human soul*; and if so, certainly the embodied Spirits, under favorable circumstances of bodily tranquillity, ought to be able to exercise the same intellectual power which requires only an operation of the mind; and in admitting this, the whole question is surrendered. A very just idea of the relation between the faculties of embodied and disembodied Spirits, was felicitously expressed by Dr. Hallock, in his remarks at the New York Conference. The human race is continually approximating nearer to that stage of development in which all our faculties may be assisted by spiritual co-operation; but such co-operation would produce a most pitiable effect, if mankind should doubt, or become unconscious of the possession of their own faculties, and sink into child-like dependence and ignorance, as soon as they saw those faculties exercised by advanced mediums in conjunction with spiritual aid.

The first question to be decided upon these subjects is, What are the human faculties which may be readily demonstrated everywhere, and exercised at will? A knowledge of these, and of their relations to Spirit-life, will show us to what extent we are independent of supernatural assistance, and where the sphere of interference begins. No one doubts that we have several external senses; that, for example, we can feel a substance in contact with our skin, and taste what is in contact with the tongue; but it was not known as a scientific fact until demonstrated by myself in 1841, that we could taste substances not in contact with the tongue, and feel the influence of substances not in contact with the parts which felt their influence. In those experiments I showed that persons of good nervous development could take any sapid substance between the palms of the hands, and by sitting, quietly watching the effects, would find the influence diffused through the system to such an extent, that they could even recognize the taste distinctly in the mouth. Not only sapid and soluble substances, but even metals, were distinguished in this manner. Nor was the impression confined to the sense of taste. The entire medicinal influences of medicines used in this manner were diffused throughout the constitution, and recognized as plainly as if they had been swallowed; although the medicine might have been enveloped in a fold of paper, and its nature unknown to the party who tried the experiment. If appears, then, that the human nervous system, under favorable circumstances, will readily receive, from contact with any substance, the whole mental and physical impression which belongs to its nature, even though one or more folds of paper should intervene between the hand and the substance.

By the same faculty, persons who succeed in this experiment can place the hand in contact with a patient suffering from any disease, and in a short time experience the pathological influ-

ence passing up the arm through their entire person, until they have imbibed more or less of the marked sensations of the patient, and unless their own vital force was sufficient to resist it, they might be thus very injuriously affected. When one of a good share of impressibility places his hand in contact with the head of a healthy person, he receives (by placing the finger on the center of the forehead) an impression of the entire mental character, which impression traverses his arm and speedily affects his brain, making him conscious of the general condition, and sometimes even of the exact thoughts of the person. In touching other parts of the head different impressions are produced, corresponding to the character of the proximate portion of the brain; various agreeable influences come from the upper portion of the head—invigorating influences from the occipital half, and exciting ones, which ultimately disagreeably, from the basilar region. These experiments upon the head are specimens of *CRANIOLOGICAL PSYCHOMETRY*, and this art is often unconsciously practiced by good phrenologists, who give descriptions of character from contact with the organs, which are entirely beyond, and independent of, the old phrenological theory.

In making these experiments, we would find nearly one half of the community, especially in warm weather, capable of feeling distinctly the influence of medicines held in the hand. About one-fourth would feel the influences of contact with the head, and about one-eighth might describe them with sufficient clearness to be satisfactory. In other words, I believe that more than two millions of the inhabitants of the United States are capable of exercising in a sensible manner the power of craniological psychometry. But to suppose that such a power, so simple in its character, and so widely diffused, depends in every instance upon the special interference of Spirits, is too extravagant an illustration of credulity to need any argument. He who can believe this, might believe also that the power of a dose of tartaric acid, to nauseate and vomit, depends entirely upon the faith of the patient, or the sudden interference of vomiting Spirits!

From craniological to autographic psychometry there is a gradual transition, which shows the identity of their nature. If the impossible exploring subject, instead of placing his fingers directly in contact with the head, should touch the head with a suitable conductor, such as a metallic rod or pencil-case, he may derive from the various organs touched a correct impression of their character. It is obvious that this occurs by means of some emanation which passes from the organ through the conducting medium to the hand of the psychometer. It is thus demonstrated that the *nerve-force* from the brain may pass through material substances, such as a piece of coin or a bit of paper. It is also capable of being lodged in, or attached to, the substances which thus receive it. A piece of paper, or a coin, after being held in contact with any of our cerebral organs, will yield to the psychometer the same impression of its character which he would derive from the organ itself, either directly or indirectly. Thus it is proved that the emanations of the brain are capable of becoming directly fixed upon paper; and it is not unreasonable to suppose that the same nervous, when transmitted to the limbs by voluntarily acts, may become attached or impressed upon the objects upon which we are acting. Even the substance which is merely held in the hand without any special effort of volition, attention or reflection, will yield an impression to a psychometer of good endowments. Letters, by being thus handled, sometimes receive a secondary impression, which interferes with, or modifies, the leading influence stamped by the writer. The influence of handling, however, is always feeble in comparison with that which belongs to the writing. A letter which has had its written face in contact with a blank piece of paper, also imparts to the latter a psychometrical influence, which may be recognized by delicate psychometers, and some confusion is liable to be caused by keeping pieces of manuscript in contact before making experiments.

To those who have good psychometric powers, the influence of writing is as distinct and impressive as that of medicine itself; and the whole impression which it gives is very similar to that which would have been obtained by placing the fingers upon the center of the forehead of the writer, the autographic and craniological impressions being thus the same, the latter being derived directly from the brain through the cranium, and the former more indirectly from the brain through the arm and the manuscript; both being similar in their character to the diffusive impression which we obtain from the medicine, the latter being analogous in its character to our common sensibility. I can recognize in the whole nothing but the sensitive and intuitive endowments which are common among the human race in all of good development.

The medical, craniological and autographic impressibility are not only independent of spirits and spiritual assistance, having been extensively demonstrated nearly ten years before spiritual mediumship was discovered, but also independent of any mesmeric relations or sympathies between the parties.

The one who takes a package of medicine in his hand to feel its influence, no more requires the assistance of sympathy of surrounding persons, to enable him to appreciate its influence, than he would to enable him to feel the influence of a dose swallowed in the usual way. He is equally independent in craniological and autographic psychometry. A piece of manuscript (held on the forehead), with which no one present is acquainted, will give as clear an impression of the author of the letter as if he were known to the surrounding company. Indeed, whenever a good psychometer receives a letter from the Post-

office, if he will pause awhile, and apply it to his forehead, or hold it between the hands, he may obtain a correct impression of its character before knowing its source—an incident which has frequently happened to my pupils; in short, the psychometer has to exercise his own faculties, and is no more dependent upon external assistance for recognizing the impression of a letter, than he would be for discovering the odor of a rose. Dr. R., whom I taught about two years since to practice psychometry, wrote me from the South that he would rather trust to fifteen minutes' impression from a letter, than to many months of acquaintance with the writer.

That spiritual mediums and mesmeric subjects may possess the psychometric faculty in a high degree, is frequently the case, for the power belongs to all who have a sufficient development of a certain portion of the nervous system; but the great majority of psychometers whom I have found or developed, have not been known as mediums or mesmeric subjects, nor can I admit that all mediums are necessarily good psychometers. One who depends entirely upon Spirits, is not apt to be a very good psychometer; for, although Spirits may assist greatly in making psychometrical examinations, they are not always capable of those practical investigations and criticisms of character which are most useful and necessary, especially in pointing out and guarding against evils.

I have no doubt that in the future progress of society, our psychometric investigations, as well as all other intellectual processes will be materially aided by disembodied spirits. Many are thus aided at present, but it would have a very deleterious effect upon their progress, if they should be led to rely exclusively upon spiritual aid, or to forget the vast extent and majestic power of the faculties of man on the earth, in whom, by the union of the material and the spiritual worlds, vast energies are developed, which, if sufficiently elevated and expanded by universal vitalizing Education, are capable of developing a Kingdom of Heaven on earth, where all material beauties would delight the mind as in an Eden Garden, and where the vast sphere of terrestrial happiness and love would secure the continual presence of celestial visitants—the departed loved ones—and the vast spiritual throngs who have formerly inhabited our planet.

### WATER.

This element might well have been selected by the Divine writers as the emblem of natural truth, pervading all things, embracing all things, receiving and conveying all things, the attorney and actor in all of Nature's laws. The ultimates of water, and water itself, have been the great agents in the earth's configuration and progress. Its constituents are to be seen in every known substance as found by men and animals. No growth, decay, or combustion, can proceed without it; no life can continue in their absence; no atmosphere can be respired which does not contain them; and when combined as water, they possess new functions, with extended if not universal usefulness.

To the farmer, of all others, a full knowledge of the constituents of water, and the part they play in Nature's laboratory, is most important. In their individual character they are known as oxygen and hydrogen, two gases colorless and odorless. Our atmosphere is largely composed of oxygen. The chief ingredient of plants, carbon, is dissolved in oxygen by the various changes or decay combustion, etc., forming carbonic acid; and in that form, and that only, can carbon be appropriated by plants, thus forming 90 per cent. or more of their dry weight. All the other constituents of plants have oxygen in their composition, for all the elements found in the ashes of plants are oxyds. No plant could exist or form without them, and therefore animal life is due to them, and is sustained by the elements of water as a chief agent of its continuance. All the rocks are oxyds, and therefore all the soils, for they are the debris of the rocks. Hydrogen, the other constituent of water, is scarcely less important than oxygen, and when the two are combined as water, then new functions arise not common to the ultimates in their separate character as such, which are still more recognizable as the mundane agent of God; for like the coalescence of two thoughts giving birth necessarily to a third, so the coalescence of these two gases forms a fluid, which for all time, and every second of time, is active in the performance of some new duty, giving birth to some new combination from which arises new functions; and thus the whole of Nature's laws in their combination and permutation, work out by the presence of water and its constituent functions, all these realizations which go to establish the results necessary for the happiness of man.

Water is Nature's motor. By it the rocks and soils are moved during floods like feathers in a whirlwind, and thus was the mixing of soils brought about to fit the earth for the use of man. By its means we have an horizon, for none could exist without it.

Water forms, pervades and cleanses the atmosphere, fertilizes the earth, and furnishes more recognizable means of life to plants, animals and man.

Trace water through Nature, and see the many functions it performs, which man knows only from observation, and could not know by thought alone, besides the thousands of functions, the *modus operandi* of which is beyond his power to observe, and the thousands of results which neither his observation or thought can at all conceive; nor could the laws of Nature continue their progressive acts without this new compound.

Who can tell why oxygen and hydrogen combine to form water? Where and when do they combine? When and where

is water decomposed? Why is its mean bulk at 40 dg. of heat, and why does it swell with uncontrollable force, entirely beyond the strength of any known material to withstand, when you cool it below or heat it above 40 dg.

If it were not for this exception of water, how could the rocks have ever been disintegrated to form soil? If such exception did not exist, why then, as water on the ocean's surface should part with its heat and become ice, or cool below 40 deg. it would sink and give place to warmer particles from below, until in the course of a single day our ocean would become ice. If it were not for this exception to general law, the water pervading each molecule of every plant and animal would cease to lubricate them, and they would cease to grow; and were it not for the powers of water as a solvent, which powers are not common to its constituents, all progression in change of configuration in vegetable and animal life would cease—the very clouds themselves would pass away, and the earth would become void.

Water pervades all soils and rocks, and is capable of carrying from particle to particle, without increase of its bulk, every substance which may be dissolved in it, while others are mechanically received by it without increasing its bulk. Of many of the gases, water will receive several times its own bulk; thus carbonic acid, resulting from the decay of organisms, is received by water and carried to such other parts of progressive nature as require its sustenance. It receives and gives up such gases without any change of its own composition, leaving its quality as water, unabridged. It pervades the hardest rock and every soil. No chemical change can go on without it or its constituents. The formation of every proximate in nature is assisted, by its presence, and no proximate or product used in the arts, remains of value or can retain its figure, quality, or properties, when excluded from the effect of water either as prevailing atmosphere or pervading the mass.

The last effort of inert materials before losing their structure, is to part with water; thus decaying paper in its last stages loses its water, becomes brittle, and all the laws governing the cohesion of its particles seem to be suspended when it divides into its ultimates for re-appropriation.

Even the hardest minerals owe their qualities to water. Combined with pure charcoal, it forms the hardest known substance, the diamond, which, without its water of crystallization, would be but carbon.

In the atmosphere it exists past the observation of man, for in the driest, hottest day of summer, it is there held in large, but not observable quantities. The whole fifty miles of atmosphere is pervaded by it, and cold substances presented to the sun-beam condense and segregate from the atmosphere drops of water, and when thus dilute through all the space in direct contact with the surfaces of the sphere, still has the power of receiving and retaining in its invisible condition, all the exhalations of the earth's surface arising from the decay of men, animals, plants, and food, returning to the earth in the form of rains and dews, and re-depositing these for re-appropriation.

The gases vomited forth from the chimneys of our large cities are all restored for re-assimilation by the next falling dew, leaving the atmosphere cleansed for the use of man. From the stomach of the greatest animal to the ultimate of the finest feather, from the roaring catarract to the eye of the most minute insect, all are sustained in being by the functions of water and its ultimates. So general are its properties, that it is called an element. To it is due the color of every flower, and the life of every living thing. In its various forms it composes in part every substance. As clouds it saves us from the scorching sun. During its evaporation and consequent enlargement, it receives and renders latent all excessive heat. It pervades every configuration and cools the fevered lip of the invalid, giving back this very heat in colder localities by being condensed, and thus maintains the equilibrium of nature. In the ocean it receives the cleansing of continents, brings ultimate in contact with ultimate, causing new creations, new life, supplying conditions for their continuance, and, in various forms, restores again to continents their lost treasures. It is to all nature what the physical heart of man is to his body, carrying with it God's wisdom, active at every pulsation, until all Nature in her gladness smiles from its effects.

With these facts before us, we can no longer doubt the necessity of so preparing soils by deep and thorough disintegration, as to present cold surfaces to the atmosphere pervading soils, and thus securing at all times, even during the severest drought, the presence of water; for while we sleep this great lubricator will perform the most kindly offices for our growing crops. The peculiar refractive powers of water on light, and the part it plays as an assistant to the effects of solar heat, will be treated of in a separate paper.—[Ed.]

THE HEART.—The little I have seen of the world, and know of the history of mankind, teaches me to look upon the errors of others in sorrow, not in anger. When I take the history of one poor heart that has sinned and suffered, and represent to myself the struggles and temptations it has passed through; the brief pulsations of joy; the feverish inquietude of hope and fear; the pressure of want; the desertion of friends; the scorn of the world that has little charity; the desolation of the soul's sanctuary, and threatening victims within—health gone—happiness gone—even hope that remains the longest, gone—I would fain leave the erring soul of my fellow-man with Him from whose hands it came.

—Longfellow.



## SPIRITUAL TELEGRAPH.

S. B. BRITTAN, EDITOR.

"Let every man be fully persuaded in his own mind."

NEW YORK, SATURDAY, SEPT. 22, 1855.

## THE SOURCES OF STRENGTH.

Among families, tribes, and nations—in all civil compacts and political institutions—there is an element of Truth, or a law of Nature, which serves as a connecting medium, or a cohesive power, uniting and binding the simple elements together. This union is more or less complete and permanent as the principle itself, in its incarnation, is more or less perfect. The simple fact that men live together, and act in an associate capacity, proves the existence, among them, of some central Truth, which serves as a kind of magnet, by virtue of which they remain together. No such union of individuals could exist for a single moment if the truth, which to them is the great law of cohesion, were removed. Suspend the sun's attraction, and vast worlds would fly off like withered leaves on the autumn blast; annihilate the cohesive power which binds these earthly elements together, and this ponderous globe would explode like a rocket, and the lawless particles float at random in the atmosphere like fragments of a wreck in the midst of the sea.

The same general law will be found to exist, and answer a similar end, in the political, social and religious institutions of the world. In every organization there is some cardinal principle which forms the bond of union, without which the organism could no more exist, than the elements composing the human body can remain together, when the soul has departed. Suppose the love of Liberty to be the only law on which the existence of this Confederacy is made to depend; destroy that love and the Republic would writhe and fall like a smitten giant. Annihilate the paternal affection, and the spirit which hallows the hearth and home of childhood would depart, the family relation would be dissolved, the most sacred earthly shrine deserted, and even God might forget his offspring. It is unnecessary to furnish particular examples to illustrate the truth that no such union can exist, in the world of mind, where there is not some conservative principle as its basis. Different substances unite only as they have an affinity for each other. So there are spiritual affinities, and men are mutually attracted or repulsed by a law that is natural and universal. The central truth or cardinal doctrine which we find in all human institutions, is to Society what the law of elective attraction or chemical affinity is to disorganized matter.

But there is another point worthy of special observation. In the social organism as well as the natural, the truth, which is thus incarnated must be developed along with the body, and when the former is not strengthened in its powers, in proportion as the latter is increased in its dimensions, the safety of the organization is endangered. For since the union depends on the internal principle rather than the external form, it follows that the accumulation of foreign particles, without a corresponding development of inward forces, only multiplies the probabilities of its dissolution. The organism, whether political, social or religious, may become so large that the specific gravity of the elements without may overbalance the cohesive power within, in which case the body will inevitably fall in pieces by its own weight. It will be perceived that no organization can be sound and vigorous, unless the equilibrium in the growth of the outward form and the inward life, is preserved. As the one is enlarged by the addition of extrinsic elements, the other must be strengthened by the unfolding of its own inherent energies; and unless this process goes on harmoniously, our growth is dangerous and our destiny uncertain. Hence those who labor to extend the national domain by the addition of new states and territories, while they do nothing to develop the principles which bind them together, are engaged in a thankless and a useless service. In like manner, those theological organizations which labor to make proselytes rather than to enrich themselves with the gifts of the Spirit, and to adorn themselves with the graces of a Divine charity, are doomed to destruction. If our idea is founded in truth, the following proposition may be confidently stated:

A nation's strength does not depend so much on the number of its inhabitants, the durability of its fortifications, and the abundance of its stores and means of defense, as it does on the integrity and intelligence of the people.

Now what are the great lessons of history and experience on this subject? Strange as it may appear to the careless observer, nations have frequently been stronger and most secure in their infancy. Empires seldom perish in their birth, but in the maturity of their years, when pride and ambition have weakened the restraints of virtue—when corrupted by artificiality and hoary in crime. To this truth Time has placed the seal of all ages and countries. Babylon, once the wonder of the world, "and the beauty of the Chaldees' excellency," fell—not in her infancy—but in the hour of her purple pride. The Capitol of Judea perished when millions, glorying in its impregnable strength, were intoxicated with the idea of their fancied safety? While Rome, clothed in her virgin graces, was wooing the Virtues to her "mountain home," she was imperishable. From the banks of the Tiber she stretched her giant arms over sea and land, and claimed the tribute of Neptune and the empire of the Earth. But when her physical pomp and grandeur eclipsed her virtues, when the moral energies of the people were palsied, and vice, like an ocean tide, swept over the hills of the "eternal city," then came the Barbarian to reign in the clime of the Caesars, and his arm drew the mantle of ruin and the pall of desolation, over the home of Genius and the shrines of the illustrious dead. Thus does history confirm the truth that nations are strong only as they are wise and virtuous, and that when they come to disregard the claims of justice, they fall into merited obscurity, however exalted their previous condition. All experience has shown that vice tends to enervate the moral, physical and intellectual man, and thereby renders him not only unfit for the enjoyment of virtuous liberty, but prepares him to yield to the usurpations of lawless ambition, and the unjust encroachments of despotic power.

As a nation we boast of our widely-extended territory, our vast undeveloped resources—and rapidly increasing population. We construct ships of war and build great fortifications, and imagine that we are strong. But there are voices—deep, solemn and thrilling—that come from the vaulted Past to remind us that our strength is not in these. The winds that murmur in sullen cadence along the Nile and the Euphrates, whisper the truth, and a mysterious utterance comes up from the classic land, where Genius yet lingers to tell her tale of woe among the enchanted ruins. The nation is not strong when its moral restraints are no longer commensurate with its outward pomp and physical resources. What if we had an army of ten millions, with the great valley of the Mississippi for a magazine, and the Rocky Mountains for a breast-work, these would not render us invulnerable; without a deep-seated love of country, a respect for virtue and the rights of man, there would be no safety. Let us

labor, therefore, to develop the mind and moral energies of the people that we may grow divinely beautiful in our prosperity. History and experience confirm the truth, that we are strong only in the Right.

## SPIRITUAL PHENOMENA.

We have but a very limited faith that the subordinate Spirits in the other life have power to predict, with any degree of precision, events that are likely to be influenced by fortuitous circumstances; yet occasionally a fact is presented that may be worthy of record. While the discussion with Mr. Burr was pending at Bridgeport, some four years since, the writer was unexpectedly summoned to receive a communication. We are quite sure that no one suspected its nature. On this occasion the Spirits proceeded to intimate very definitely the course Mr. Burr would pursue in the debate, mentioning, among other things, that he would introduce a letter from a member of the celebrated Hutchinson family—the invisible intelligence disclosing at the same time what was most material to us concerning its contents—and that if the reading of the letter should be demanded, Mr. Burr would waive that matter on the ground that he had not time, and instead of reading the communication to the audience would submit his own version of its contents. It was further stated that a person living in Bridgeport, whose name was given, would be called by Mr. Burr to bear testimony against certain manifestations alleged to have occurred in that city; all of which did transpire as previously announced. Even the excuse of Mr. Burr for not reading the Hutchinson letter, was couched in very nearly the same words as previously rendered by the rapping oracle. Some seven or nine persons, including three justices of the peace, certified to these facts at the time, whose written statement voluntarily given can be produced if necessary.

The power to vocalize in some instances displayed in a most astonishing manner. One of the most remarkable exhibitions of this kind we have ever witnessed occurred at the editor's house about three years since. Several friends were assembled, and among them Mrs. Porter, whose whose spiritual experience might tend to confirm rather than weaken the popular skepticism. On this occasion, however, every person present was utterly amazed at the wonderful nature of the performance. Mrs. Porter had been in the company but a short time when she became entranced, and commenced giving some remarkable displays of ventriloquial power. She imitated the singing of frogs, so that there seemed to be at least two or three, of widely different capacity, singing at the same moment. Her rendering of the notes of various birds, and her imitations of some six different musical instruments, transcending any exhibition of vocal sounds we have ever listened to. All this time, it should be observed, the medium claimed to be in rapport with the guardian spirits of Jenny Lind, several of whom were said to be among the most renowned masters of the art. At our request, the "Bird Song," the "Echo Song," "Sweet Home," as also several pieces of difficult operatic music, were given with such artistic taste and discrimination, with such blended power and sweetness as thrilled every bosom with astonishment and delight. This medium is but an ordinary singer in her normal condition. On several other occasions she has given some imperfect illustrations of this musical inspiration, but we have witnessed nothing that could be regarded as a decided approximation to the performance already described.

Some four years since, while visiting in one of the most respectable families in Connecticut, we met a young lady sixteen years of age—the name we are not permitted to mention—who had suddenly become subject to the control of invisible masters. She had previously practiced music, and had learned to execute several pieces on the pianoforte, but all at once, and in a single hour, they were forgotten, so that no trace of them remained in her memory. At the same time she received communications purporting to come from the Spirits of several eminent composers, to the effect that they had determined to attend to her musical education; and as they did not desire her to practice the pieces she was familiar with, they had taken the liberty to obliterate all remembrance of the music she had learned. Immediately she began to improvise in a most remarkable manner, performing at each succeeding trial new and difficult exercises.

When the medium possesses inward sight, events and circumstances in the history of persons long since separated from the body are often unexpectedly disclosed. Philip James Jones, a gentleman of unquestionable veracity, relates that on his first coming into the presence of Mrs. Mettler, he desired a test of the actual presence of the Spirits, presuming that if successful in eliciting any satisfactory demonstrations they would emanate from Mrs. Jones, who had but recently left the form. But the medium immediately commenced speaking of some person whom she called Charles, and turning to Mr. J. she said, "Charles is your uncle; he was shot at the battle of Waterloo." Then, placing her hand on the upper portion of the left breast, she distinctly intimated that he received the fatal injury in that place. The medium moreover affirmed that Charles in his last moments thought of Mary, a near relative who was then in Ireland, and that at the precise hour of his dissolution he appeared to her in the city of Dublin. Mr. Jones assured me that on his mother's side he had an uncle Charles Henderson, an officer in the English army, and that he was killed at the battle of Waterloo by a musket shot which took effect in his left breast. Mr. Jones further observed that, although the circumstances occurred before his birth, he had often, in his childhood, heard the melancholy story of his uncle and, especially of his mysterious appearance in Dublin at the hour of his death. He positively affirmed that he had not thought of his uncle at that time and that the circumstances were seldom or never brought to his mind, unless some reference was made to the history of his family or to the battle of Waterloo.

No rational believer needs to be told that these singular manifestations are associated with much that does not accord with the just demands of a cultivated taste and enlightened understanding. The more imperfect manifestations may be mainly earthly, or the dim, distorted and spectral shadows of divine thoughts, broken and confused by contact with the base elements and inharmonious conditions of earth. It avails nothing to say that some of the phenomena may be artificially produced. The magicians of Egypt could do almost all things that Moses did; the miracles of Christ were performed by his disciples in the primitive church, and so adroitly imitated by Simon Magus, an arch apostate, as to deceive the Romans who honored him with a statue—erected on an island in the Tiber—while the blasphemous inscription, *Simoni deo sancto*. But the delirious of Simon did not disprove the Divine existence, nor his pretended miracles affect the intrinsic nature and genuine evidences of Christianity. It is vain, therefore, to attempt to offset the real phenomena by instances of fraud and delusion. Amid the seeming chaos, the calm and rational mind may possibly, even now, discern the vital principles of a Divine Order. Material science may sneer; learned skepticism, baptized in the name of Jesus, may "behave itself unseemly;" but the facts do not seem to mind that. If science and theology can not dispose of these facts, they will be obliged to keep them on hand, since they can not be obliterated from the records of human experience.

## A FRAGRANT OFFERING.

One evening last week a sprightly youth entered our office bearing a basket of fresh flowers, which he had been directed to leave with the editor. The basket consisted of a frame of wire-work wrought and overlaid with evergreens, and the flowers, which were of every conceivable hue, were tastefully arranged so as to quite conceal their slender vehicle. A note, containing some lines which will be found below, was attached to the handle of the basket. The youth, who well understood his part, retired from our presence without further explanation.

Since we commenced our journey along the dusty highways of life, our morning dreams have been tempered by a mid-day experience. And though the freshness of youth is gone, and the wild enthusiasm of untamed ambition has given place to subdued feeling and sober thought, we have lost none of our early love of Nature and all beautiful objects. We even love flowers more deeply and truly than we were wont to do in childhood. If the poet saw eloquent "sermons in stones," why may not one who is no poet but a *sermonizer* find poems in the petals of flowers, and painted odes in their peerless colors? They are eloquent teachers, all, and the soul that is in unison with the powers of life and beauty, can not be indifferent to their ministry.

## VOICE OF THE FLOWERS.

We have come from a home where the bright flowers spring.  
And the air is perfumed with the fragrance we bring:  
We have come from the garden, from wayside and dell,  
To breathe in your soul a deep mystical spell.

We have come, with leaf banners in sunlight unfurled,  
To subdue the soul's conflict, and war with the world;  
We have come, not for battle, with spear or with ban—  
We have come to restore the lost Eden to man.

But soon—ah, too soon!—our gay banner will fall,  
Spreading o'er our green chard a dead leafy pall,  
And our once welcome places, fairer flowers may fill,  
But the fragrance we bring shall linger here still.

## IMPROVISED.

Ye ministers of Beauty! From your leafy bowers  
Ye come, all clad in gorgeous robes,  
To pour the incense of your silent prayer,  
In fragrances on the autumn air.  
Fair offspring of the hours!—of Summer's golden hours—  
That linger round your bright abodes;  
Your heart subdues the strife—inspires my heart,  
When Youth's bright morning dreams depart.  
Bright messengers, whose souls in perfume pass away,  
The night winds chant your funeral songs,  
In lowly vale, and on the distant hill,  
When Earth's discordant sounds are still,  
The flocks may cry, the tempest's breath may stay,  
While ye like martyrs in the trial-day,  
Breathe blessings as ye pass away.  
Bright symbols of pure thoughts and affection! Lo!  
Where inspirations soothe the brain:  
Your forms that perish in the wintry time,  
Live in the Spirit's sunny clime—  
In these moments—and what seemed to perish wholly,  
Shall take new forms and rise again.  
And the great flowers culled by some unknown hand,  
Shall bloom in the Immortal Land.

## LECTURE ON SPIRITUALISM.

Rev. Mr. Kix, the Universalist clergyman of Williamsburgh, delivered, on Sunday evening last, a lecture on Spiritualism, which for candor and liberality is deserving of high commendation. In his introductory remarks, he forcibly illustrated the fact that the world had always persecuted and crucified its saviors, and turned a deaf ear to newly announced truths which conflicted with its preconceived and prevailing opinions. He made bold to assert that the Spiritualism of the day had fallen under the condemnation of the leaders of the public mind, solely in consequence of this conservative and bigoted repugnance to innovation. Had Spiritualism confirmed the time-honored dogmas of the sectarian churches, who could doubt that it would have been hailed as a welcome messenger from the invisible realm? Why, then, is it opposed, if not from the simple fact that it conflicts with the interests and prejudices of credulous mongers? No one could say that it necessarily tends to destroy religious faith, however it might, by the force of its intrinsic truthfulness, tend to destroy the narrow and restricted *dogmas* of religious faith held by themselves. Many persons did the speaker know who had been reclaimed from hopeless skepticism solely by the facts and phenomena of the alleged spiritual manifestations. Besides, what is there so repulsive in the idea that our dear departed friends are hovering invisibly around us, breathing thoughts of purity, of heaven, and of God? He would give all he possessed to be convinced beyond doubt that this consoling doctrine was true. He thought that it could not otherwise than have a purifying and elevating, as well as consoling influence, and he wondered that any one could have the heart to ridicule the faith of such as believed it. Mr. K. then proceeded to draw a striking contrast between the faith of the Spiritualist and the creed of the orthodox, in which the advantages of the former were made highly conspicuous.

Spiritualism, he said, was opposed on two grounds: First, on the supposition that its pretended facts were mere tricks of jugglery; and secondly, on the hypothesis that they are the work of the Devil. The former allegation he considered as beneath contempt; and went on to show that the latter, if true, proved the Devil to be a pretty respectable old gentleman, inasmuch as he was constantly using his spiritual mediums to preach righteousness and to do good. Still Mr. K. wished it understood that he did not appear as the champion of Spiritualism. He knew not what to make of it. He could not explain its facts, or form an intelligent conjecture as to whether they were of mundane or celestial origin. He simply claimed for it fair treatment, as he would claim fair treatment for any other new doctrine, and he declared his willingness to proclaim his conviction of either its truth or its falsity, as soon as he could be fully convinced upon that point.

The discourse was listened to with profound attention and every mark of approbation by an audience which nearly filled the house.

## Another New Book in Press.

We have now in type, to be issued as soon as possible, a work of 143 pages, entitled, "SCENES IN THE SPIRIT-WORLD; OR, LIFE IN THE SMOOKS," written by Spirits through the mediumship of HENSON TUTTLE. By adopting a narrative style, descriptive of actual or supposed scenes, experiences, conversations, opinions, and general modes of life in the Spirit-world, the invisible authors of this little book have contrived to throw around it a charm which will be very apt to rivet the attention of its reader from the first to the last page. In a dress that will give the book the popularity of a novel, the reader will also here find answers, according to the opinions of the dictating Spirit, to numerous questions which are constantly being asked concerning the philosophy of Spirit-existence, Spirit-intercourse, etc.; and if some of its teachings should be pronounced erroneous, it may still be read with profit as an exhibition of some of the varieties of thought and theory that prevail in the other world. The price of this work will be fifty cents.

## Punch Punching at the Spirits.

THE London *Punch* for September refers to the SPIRITUAL TELEGRAPH and talks facetiously, as becometh *Punch*, about the Spirits in Vermont, who are said to write with red ink. He cites a passage from a correspondent, who claims to have seen the Spirit-hands while they were employed in writing, and adds: "That a paper should be edited by angels proves that the printer's devil has, at least in Vermont State, been altogether superseded. Now, by what means do these angels write? With sunbeams? or with quills, plucked and nibbed from their own wings? That may, in some measure, account of the redness of the ink. As for the 'Spirit-hand,' we can easily imagine what sort of hand this must be, Mr. *Punch* having, in his varied experience, often seen the sort of hand, of exactly the same crooked pattern, held up in the dock of the Old Bailey. Mr. *Punch*, can, in his own person, almost believe in the possibility of an angel of an editor; but how about an angel of a penny-a-liner? Who is to swallow him?"

The above is about as potent as anything which the opposition in this country—including clerical opposers—have been able to say against Spiritualism. But there appears to be a fundamental issue between *Punch* and our American theological opposers. The latter insist that the devil has the whole spiritual movement under his special supervision, while the former concludes that he is "altogether superseded." Mr. *Punch* deems it well-nigh possible that an angel might consent to sojourn in the form of an editor, but it taxes his credulity too far to believe that angels have ought to do with his subordinates. Now we have ascertained that there is an angel in every man, even the poorest penny-a-liner, and we are equally well assured that no infidel editor can *Punch* him out.

## SPIRITUALISTS' PIC-NIC.

On Tuesday, the 11th inst., the Spiritualists of this city and vicinity enjoyed their second social picnic of the season. The grounds selected were those occupied for a similar purpose on the 22d of August last, viz., in West Flushing near the Race Course. More extended publicity having been given of the intended excursion, it was attended by a correspondingly greater number, the whole company falling not much short of five hundred persons. The day was a beautiful one; the fields and the woods had preserved their virgin greenness, and all nature without responded to the gushings of the warm and cheerful hearts of those who sought enjoyment in the festivities of the occasion. A more beautiful portion of the grove than that previously occupied was selected for the *pic-nics*, and every external arrangement seemed to have been made to render the meeting pleasant and harmonious.

Soon after the company arrived on the ground they began to resolve themselves into larger and smaller groups according to the law of social affinities, and conversation, singing, medium-speaking, etc., were indulged in, according to the special proclivities of the respective groups. These miscellaneous proceedings were soon somewhat changed in their features by the addition of new elements in the shape of the dainties for the stomach which were spread forth upon temporary tables and upon the green sward, and discussed with sharpened appetites and jovial good nature.

The repast being finished, the company was called together, and S. B. Brittan introduced Professor Fowler, of Poughkeepsie, who with a most eloquent discourse held the multitude spell-bound for more than half an hour. His subject was, the wonderful powers and achievements of the human mind, and the indices to a future and immortal state of existence afforded by its various phenomena. We regret that we are unable to give a full report of Professor F.'s admirable speech.

He was followed by S. B. Brittan, who spoke for half an hour upon the further proofs of immortality afforded by the known powers and phenomena of the human soul, such as prophetic dreaming, clairvoyance, the uniform testimony of all who give full proof of an opened faculty of interior sight, etc. The discourse was listened to with marked attention and approbation.

R. P. Ambler, being spiritually entranced, then improvised the following poem, which elicited much applause, and which he has since, while under spiritual influence, reproduced with some dilution:

Come, let us chant the hymn  
Of spheres bliss—in dia  
And mist-like thought  
As 'twere a veil wrought  
From souls thrilled with surprise,  
The song shall duly rise.

As blossoms feed on air,  
And breathe their incense-prayer  
In fragrance sweet,  
So new-born spirits greet  
The sphere of light that opens,  
To crown immortal hopes.

Above Earth's dark domain  
There is a palace-fane,  
Where altars rise  
Like rainbows to the skies,  
And "neath whose shining dome  
The sun-bright angels roam.

Here let us rest and sing,  
Immortal birds shall bring  
Their love-toned lyres,  
Whose strings are melted fires,  
To swell the echo-song  
That sweeps the heavens along.

HYMN OF SPIRITUAL BLISS.  
O the peace that angels know!  
O the streams of light that flow  
Through the universal Whole!  
O the brightness streaming far  
O'er the realm of sun and star,  
Where the subtle life-tides roll!

Night is past! the morning rays  
'Mid the kindling ether blaze.  
Burning deathly gloom away,  
Lo! o'er our vast, shoreless sea,  
Float the pure and bright, and free—  
Children of the fadeless day.

Here is beauty, vast and deep!  
Here immortal guardians keep  
Silent vigils,—while o'er earth  
A celestial glory streams—  
Burning thoughts and golden dreams  
Rise in a seraphic birth.

Here bright Love doth build her tower;  
And the soul's unfolding flower  
Blooms beneath the glowing Sun.  
Sing, O sing, ye star-like host,  
None shall sorrow—none be lost,  
When the work of Love is done.

The meeting then assumed a more social and miscellaneous character, resolving itself again into various groups, and the Spirits and mediums, for two or three hours, entertained such as felt an interest in their various messages. Mr. Smith, formerly known as the "razor stop man," afforded much amusement by his comicalities, while under the prompting of his attending Spirits. P. B. Randolph was influenced to deliver a most thrilling and effective speech, descriptive of the consequences to a Spirit, of a course of evil while in the earth-life; and several other speeches were made exciting more or less attention. At half past six o'clock the company returned by the cars and steamboat, so far as we could learn, without an accident or other occurrence which essentially marred the pleasures of the day.

## PERSONAL AND SPECIAL NOTICES.

STUYVESANT INSTITUTE.  
REV. T. L. HARRIS will lecture at the Stuyvesant Institute next Sunday, morning and evening. Dr. H. will be in this city several weeks, superintending the publication of his new volume of poetry entitled, "LYRIC OF THE GOLDEN AGE"—a volume which we may here briefly say, is destined to make no small stir in the literary world. During Dr. H.'s sojourn in this city, it is expected that he will occupy the desk at the Stuyvesant on each successive Sabbath. He will afterward depart for the South to spend the winter.

LETTERS IN OUR OFFICE.—There are letters remaining in our office for Stephen Dudley, A. J. Davis and Charles P. Buckley. Shall they remain, or to what points shall they be directed? We do not know the present whereabouts of the parties.

## Facts and Remarks.

ONE OF THEIR OWN WITNESSES CITED.—According to, as they are, with an eternal divine law, spiritual manifestations have under favorable circumstances occurred in all ages and among all people, and abundant proofs of their reality may be gleaned from the personal histories of the members of the various sects which now most bitterly oppose them. Among the multitudes of cases in point which have come within our reading, we will here cite one or two from a book entitled, "God the Guardian of the Poor; and the Bank of Faith," which is a spiritual autobiography of Rev. Wm. Huntington, an English clergyman. It should be premised that Mr. Huntington, according to his own story, from the condition of a poor coal-heaver, was educated and led along from one personal and social condition to another, solely by impressions, dreams, "mysterious providences," etc., until he became a most useful and efficient preacher of a dissenting church. Among the numerous cases demonstrative of the guidance of a superior power, he relates the following: On one occasion, before fully entering the ministry, he removed to a strange place for the sake of work, and on his arrival at his new quarters, found himself without the means to procure food for his wife and little ones, until he had performed a week's work and received his wages. He laid open his case to him who feedeth the sparrows, and on the same evening a stranger in the neighborhood who knew nothing of his circumstances, brought him some food. The next day the stranger did the same, and the next, and so continued his daily visitations, bearing him food, during the whole week, and then ceased. On a subsequent better acquaintance with the stranger the latter declared to him that he was irresistibly impressed to furnish him with victuals during that whole week, though he saw no external indications that his donations were needed, and his wife ridiculed his impression.

On another occasion, Mr. Huntington dreamed that a certain person with whom he had had some negotiation about a house and fixtures, sent to require of him the fulfillment of a conditional contract, by the payment of five pounds. He dreamed that he said, "Lord, thou knowest that I can not go, for I have not money enough!" upon which a voice seemed to say to him, in his dream, "Go to Mr. Mundy, cutler, at Kingston-upon-Thames, and he will lend you as much as you want." A few hours after he awoke from this dream, the man referred to sent him word that he had made arrangements which would require him to pay the five pounds. On the evening of the same day, the Mr. Mundy dreamed of, who had never been in Mr. H.'s house before, voluntarily called, as if providentially sent, and on being asked, freely loaned the five pounds, and the dream was thus fulfilled.

Many spiritual interpositions if possible still more signal and remarkable than these, are related by Mr. H., but which our necessary brevity prevents us from further alluding to at present; and yet the evidences of the truthfulness, and the admirers of the faith and piety of that man, will oppose Spiritualism!

PSYCHOLOGICAL EFFECTS OF A HAWK'S CURSE.—We have received the following particulars from a lady whose family was acquainted with the parties concerned, and we consider their source entirely reliable. An old Congo negro, in New Orleans (where our informant then resided) demanded of a lady, payment for some washing and ironing which she had done for her. The payment was, on some pretence, refused; the negro shortly afterwards renewed the demand; the lady again refused; when the old Congo, becoming enraged, uttered a series of withering curses, calling upon her familiar Spirits to execute them. She told the lady, who was then in robust health, that she would in three weeks from that time begin to be racked with pains; that a terrible cough would attack her, which would never leave her until death; that she would be racked and tortured with all kinds of sufferings; that her flesh would wither away, and her bones, ere her death, would protrude through her skin; that in proportion to the hideousness of her emaciated countenance, her vanity would be excited, and that in just one year from that time she would die. The lady paid little heed to these malicious, until three weeks from that day, when on going out to market, she was seized with violent pains in the side; a severe cough commenced, which continued until her death; her flesh dwindled away; an immoderate passion for jewelry was excited, which she indulged in profusely decorating her emaciated form; she seemed tormented in a thousand ways, mentally and physically, and finally, when the bones actually began to protrude through her skin in several places, she died on the day the year was up!

It is well here to remark that it there is any psychological law by which such an amount of evil can in any case be inflicted by a curse, then by the same law an equal amount of good may, under suitable conditions, be effected by a blessing.

ANSWER TO A PRITITION.—Mr. L. S. Beck, of this city, recently related, at a social meeting of Spiritualists, the following fact, to which he was personally knowing. A gentleman of the narrator's acquaintance, residing in Baltimore many years ago, was taken sick, and there was little or no hope of his recovery. The gentleman, however, had reasons to strongly desire a prolongation of his residence in the earth-sphere, and remembering that fifteen years were added to the life of good old King Hezekiah in answer to his earnest petition when apparently high in his end, he was emboldened to ask for a similar interposition in his own behalf. He accordingly turned his face to the wall, and earnestly prayed that death might be averted and his days lengthened, when a voice seemed to speak within him and say, "I have added fifteen years to the days of thy life." He immediately became convalescent, and was soon well. He ever afterwards kept firm in the impression that he would live fifteen years from that period, which he in fact did; and on the very year when that period had expired, and about, if not exactly, on the day of the year when the impression had been given, he expired.

ANOTHER.—The foregoing brings to mind a somewhat similar case which occurred in the experience of a friend of the writer, Dr. H., of Andover, Mass. After Dr. H. had for months been vainly endeavoring, from the resources of his own self-derived strength, to conquer the filthy habit of chewing tobacco, which he had contracted in his boyhood, it occurred to him to pray to the Superior Power to have the love of tobacco taken away from him. He did so in all fervor and earnestness, and from that moment all love of tobacco entirely ceased, and never since then has he had the slightest inclination to chew it.

SUCCESSFUL SPIRIT-PRESCRIPTION.—Not long since a boy, residing in the upper part of this city, ran a stick through his foot one day, whilst at play, and in consequence of the accident was subsequently attacked with the lock-jaw. His spasms resisted the most skillful efforts of his physician; he was fast sinking under his disease, and hope of his recovery had well nigh fled, when his friends, who were not believers in Spiritualism, were persuaded to go to the house of Mr. D. G. Taylor, 145 West Sixteenth-street, and inquire for a spiritual medium, and ask the advice of some invisible intelligence. When the messenger arrived at Mr. Taylor's a medium happened to be in the house, who, coming directly under the spiritual influence, and without seeing the boy, or having any knowledge of the treatment of such cases, directed that they should steam him with the fumes of vinegar poured on hot stones, while blankets were thrown over him. The messenger went away, and Mr. Taylor heard no more of the boy until several days afterwards, when he met a person who knew him, and inquired of his case, and was informed that the boy had been cured of his lock-jaw by a *vinegar steam bath*. We mention this case, not of itself an absolute demonstration of spiritual interposition, but as a fact well worthy of notation in connection with numerous others of a similar nature, and of whose spiritual origin there is at least an extreme probability.

TEST THROUGH A SPEAKING MEDIUM.—Some months ago a son of Mr. and Mrs. D. G. T., of this city, passed into the Spirit-world. Subsequently, one day, as his mother was rummaging in a drawer, she found an old brass watch-key which had belonged to her deceased son; and as she gazed upon it, a multitude of tender and maternal associations connected themselves with it. She thought how incomparably more valuable the dear relic was to her than its weight in the finest gold. She thought how often it had been pressed between the fingers of the loved and lost one; and with the fondness which a mother alone knows, she pressed it to her lips and wept. This maternal reverie took place in the solitude of her own bed-chamber, and she afterwards spoke not a word of it to any one. The next day a lady who is an excellent speaking medium, but who had been previously a total stranger to Mrs. T.'s family, came to her home, and soon after she arrived she suddenly came under an influence purporting to be that of Mrs. T.'s deceased son, and exclaimed, "Mother! dear mother! what is it about the key? I was with you yesterday when you found that key and wept over it." The reproduction, in this way, of the unrecalled and silent meditations of her lonely bed-chamber was to that mother a proof of the Spirit-presence of her son, which was as indubitable as it was consoling.

MAY does not like to view the deformities which ignorance hath brought upon him. He constantly yearns after that which is above and beyond his present attainment, and as he views Thy inspired production, he thanks thee for thy labor.



## Curiosities of Men and Things.

## Who takes Care of the Babies?

It is said that at the late Woman's Rights Convention, convened at Saratoga Springs, Mrs. Lucy Stone Blackwell was speaking, when some wise blockhead—probably he had been in calico night some day—stupidly in broadcloth in the political race—asked: "Who will take care of the babies when mothers go to Congress?" "I will reply to that everlasting query," said Lucy, "by asking who takes care of them when their mothers come to Saratoga?"

If it were not for a single consideration, we would propose to have that man (2) and all of his class put on *bumboozies*. The reason why we don't make this proposition Lucy will readily infer, but her obese opponents may not unless we express it. Well, then, the reason we don't propose, in such cases, to substitute *bumboozies* for *calico* is, simply, that we don't like to disgrace the sex to which Lucy Stone Blackwell belongs by giving such a nondescript the more ostensible appearance of a woman.

## Formosa the beautiful.

CAPTAIN CROSBIE, of the American bark Louisiana, who lately sailed from the Columbia river, Oregon Territory, to the island of Formosa, in the China sea, has lately returned to San Francisco, and gives a most graphic description of the explorations which he made and the new acquaintances which he formed during the journey. He anchored in the port of Taka, on the south side of Formosa, and had an agreeable interview with the Mandarin in command. As Captain Crosbie was the first white man which this official or his people had ever seen, his appearance excited great astonishment, as did his revolver, his boots, and his mode of eating without chopsticks. Taka is a large and handsome city, situated in a country cultivated and fertile as a garden. After an audience of the head mandarin, at Tayan, the Captain obtained verbal permission to trade in future at the ports of Taka and Kelang. The last named port is situated at the northern extremity of the island, and here the United States squadron discovered a bed of coal on its return from Japan. The exports from Kelang, Sam Soer, Taka, Lam and Taka are very valuable, and the wages for laborers in loading ships cheap.

## Complimentary over the Left.

Curran used to relate with great glee a mishap that befell a Roman Catholic Bishop who went to the castle to salute the Lord Lieutenant. The Roman Catholic opposition had been naturalized by promises retroactively unfulfilled for nearly thirty years. It seems one of Lord Cornwallis's eyes was smaller than the other, and had acquired a quick, perpetual oscillating motion. The addressors, who had never seen him, had elaborated their compliments in the country. His Excellency was on his throne in high state when Bishop Langigan, of Kilkenny, at the head of his clergy, auspiciously commenced: "Your excellency has always kept a steady eye upon the interests of England?" the room was in a roar. "Never," said Curran, "did I hear its match, except in the Mayor of Coventry's compliment to Queen Elizabeth—'When the Spanish armada attacked your Majesty they caught the wrong eye by the ear.'"

## Divine Love.

On one occasion, the Rev. Rowland Hill was endeavoring to convey to his hearers, by a variety of illustrations, some idea of his conception of the Divine love; but suddenly casting his eyes to earth, he exclaimed, "But I am unable to reach the holy theme; yet I cannot think that the smallest bit that exists in the world is ever completely free from the influence of the Divine love. So it is with me; I can place with my many capacity, into a subject the intensity of which I shall never be able fully to comprehend."

The above is a beautiful illustration of the position of man—the finite amid the infinite—an atom in immensity—a drop on the ocean's breast! Yet as puny as man may appear, immensity itself seems centered in his being—an infinitude of thought, and love and aspiration expand within his soul, and he feels at home even in the boundless universe, and his thoughts leap boldly forth toward the inaccessible heights and the immeasurable depths.

## The Predominant Thought.

If the incident described in the following paragraph really happened, the student, in his proposition, must have been a high complement to the actress. If Fanny Wallack did not lose her own individuality in the character she was attempting to personate, it is evident the young man lost her, though he seems to have preserved his own identity, at least in a professional sense:

Fanny Wallack was recently playing Juliet at Leeds, England, and just when she had exclaimed: "I am dead, I am dead," a tall, lean, young, sandy-haired middle-aged man in the street, deeply absorbed in the scene, thrust down his hat on his head with a convulsive effort, crying out in voice of thunder at the same time: "Keep him up, Juliet! Put him out and fetch the stomach pump!"

## Mysteries of the Unknown-Worlds.

It is said that the editor of the *Elmira* (N. Y.) *Republican* has found out where the Know-Nothings assemble, and the peculiar method by which they escape public observation. "The place is a cave close by the town, the entrance to which is a hole just large enough to admit one man at a time. The last one in takes the hole along with him, and thus they defy detection. How do the members get out when the council adjourns? And what secures the portal against the aliens during the intervals between the sessions? Does the guardian bury the hole or take it home with him?"

## Deplorable Ignorance.

Some miserable bachelor who is devoted to the quill and scissors and knows nothing of the pleasures of matrimony—perhaps he never ought to know after this—perpetrates the following on marriage:

"Marriage is like a flaming candle light.  
Placed in a window on a summer night,  
Inviting all the interest of the air  
To come and since their pretty wings there,  
There that are out but heads against the pane,  
And those within but to get out again."

## A Joke at the Author's Expense.

Gov. Trumbull, of Connecticut, on the occasion of a grand riot, ascended a block, and attempted by a speech to quiet the people, when a random missile hitting him in the head fell him to the ground. He was badly hurt, and as his friends were carrying him into his house, his wife met him at the door and exclaimed: "Why, my husband, they have knocked your brains out!" "No, no, they haven't," said the Governor; "if I had any brains I should have gone there."

## Who are our Teachers?

From Nature man derives everything. The spider taught him weaving; the fish furnished the idea of a boat; the swan the pleasing model of the sail; the palm led to the erection of the pillar; the skin of brutes gave us the idea of dress; and the ocean-raft led to the beehive. The tax on wool alone appears to be purely a human invention.

## A Trait of the Tragic Muse.

The gods do not bestow such a face as Mrs. Siddons's on the stage more than once a century. I knew her very well, and she had the good taste to laugh at my jokes; she was an excellent person, but she was not remarkable out of her profession, and never got out of tragedy even in common life. She used to play the potatoes.—*Sydney Smith.*

## Across Lots to Metaphysics.

The great questions which involve the nature of matter and mind are at last satisfactorily disposed of by the immortal Punch thus: What is matter? Never mind. What is mind? No matter.

AN ARGUMENT URGENT.—A temperance lecturer, descending on the essential and purifying qualities of cold water, remarked, as a knock-down argument, that "when the world became so corrupt that the Lord could do nothing else with it, he was obliged to give it a thorough sousing in cold water." "Yes," replied a wag, "but it killed every damned critter on the face of the earth."

A CHILD'S IDEA OF MESSIAH.—Little Ellen—, a child five years of age, and the only one of the family who had escaped an attack of the measles, on being asked the other day how it happened that she had not had them, promptly replied that it must have been because there was not enough to go round.

## An Evening with Mrs. Jennie E. Kellogg.

Some of the happiest hours of my life were passed last evening at the rooms of the above amiable lady, and reliable Spirit-medium. Among other pleasing incidents, a gentleman who was an entire stranger to all in the room, secured a "sitting" with Mrs. Kellogg—with whose hand a Spirit soon began to write—and the result was a communication more earnest, eloquent and affectionate than any other of the hundreds I have read. The stranger's Spirit-wife, with her two dear babes, was there, expressing her heart's joy, her gratitude to God, for this first opportunity to assure her "dear, dear husband," that she still lives and still loves him; that their "little Charles and Henry" are both with her, and her "brightest jewels in heaven;" urging him to aid her in developing him as a medium, that he may see and converse with her and their dear boys, who "sweet buds of light and life, had prayed for her coming to the Spirit-world." The names of the wife and two children were written by the medium, who had never heard of them before.

The stranger paid a fearful tribute to this impressive evidence of the immortality of his departed loved ones, and he retired from that room a wiser and a happier man. What blessings these mediums confer!

New York, Sept. 13, 1855.

## NEW YORK CONFERENCE.

SESSION OF SEPTEMBER 12.

Dr. HALLOCK maintained that, without the facts of modern Spiritualism no sound philosophy of man can be affirmed. Natural science shows only the early elements of man; it analyzes, but does not comprehend—it takes no measure of the psychical man. On the basis of its own paucity of experience in psychical facts, it rejects the past and affirms no future. Its computation of man, therefore, is equivalent in value to the conclusion of a botanist who should explain a tree by stating the cubic contents of its stem.

Theology is alike deficient in the elements essential to a sound philosophy, for it rejects with the naturalist, all psychological experience as pertaining to the genus it affects to comprehend and to explain. With the naturalist it affirms a *brotherhood—a genus* (the theologian from authority, and the philosopher from observation), and then marks every link in that God-created chain of relationship by a flat denial of a common experience which arises as of logical necessity from the established and admitted fact of brotherhood—that is to say, unity of structure, as may be seen in the fin of a fish and in the foot of a bird, so different in other particulars, implies a common want; and though found side by side in the center of a desert, would be a prophecy of water. What then can be said of man in the light of his unity of structure: a unity not confined to his organs of locomotion, but extending through all the minutiae of his being, without regard to geography or chronology? Is not (in judgment of theology) the great fact of immortality and its collateral inevitables, an eternal and universal fact? Yes. Did man ever need a knowledge of this fact? Yes. Was he ever competent in any degree to receive and appreciate a knowledge of it? Yes. Then the theory, however theologically venerable, which denies to man in the present, a qualitative experience which it accorded to him in the past, is philosophically absurd. It is a *deus in a deum*, that man today is man! It severs the golden chain of brotherhood, that vital link which binds it to the heart of a common Father! The man of to-day, in theological estimate, is not the man that God made originally. The God-made man of the past required and enjoyed personal intercourse with the heaven of his divine Father, who sent his "ministering spirits" to him with daily messages of love and wisdom. The man of to-day can get on very well with the history of all this, provided it be read to him once a week by a brother in a black robe. Therefore the man of the past, who required his "daily bread and his meat in due season," is no brother to the man of the present, who can subsist on the bare history of it; and that philosophy of man which admits the unity of the race, in both mental and physical structure, and denies the universality of a common need as an inevitable consequence of it—that philosophy of man which logically leads him out of being as man, may be ruled by the few as a "Holy Mystery," but must be rejected by the many as a palpable absurdity. Now modern Spiritualism affirms, on the authority of its own rich experience, and on the admitted fact of mental and philosophical unity of organic structure—brotherhood: a logical necessity for the admission of the spiritual experience of the past—an experience similar in its truth and similar in its error. If our experience is genuine, theirs must have been. If theirs was, ours is. Beginning at either end we are forced to the same conclusion. Are we not brothers, all? What is implied in the term "Universal Father," which the Church repeats as a parol does "Pretty Polly." If it be not that? And if it be that, then, as certainly as the toes of a bird, joined by a membrane, imply order, and its wings air—air and water joined, not historical elements, as real as the organisms which require them—does an organization adapted to the acceptance of spiritual facts and spiritual communion, imply spiritual facts and divine inspiration—inspiration and truth, not historical, but personal. For as a bird cannot fly in the history of air, nor swim in a scientific analysis of water, so neither can man, who a spiritual organism is as substantial and indestructible as his physical Father, subsist in any other elements than those which are alike present, substantial and divine. The bird may not know what air is and the man may not know what inspiration is, but their presence is alike essential to the life of either; that is to say, it is a webbed-foot ever indicated water, and the human soul ever required spiritual communion, they require them now. Hence, they exist now, and must be admitted into the history and philosophy of man. But the practical and essential value of this fact is only deducible from the realities of modern Spiritualism; and hence it has added to this new truth, the basis of a sound philosophy, "to the man of human knowledge." Without this admission, the race is not a brotherhood—it has not a common interest in God. Without this admission, (being without its facts) Christian theology ascribes the spiritual element in which alone the spiritual nature of man can live, and spiritual intercourse with departed friends by which alone it can be demonstrated that man is immortal, to the intoxication of a diseased brain! And yet it does not know with any certainty, whether man is sick or well. Hence mere theological computation dwindle, in the value of a theory of disease without reference to a patient—a philosophy of man without regard to his daily experience—the play of Hamlet with Hamlet omitted.

Dr. Youss said the age needs an experimental knowledge of spiritual facts as much as it does of scientific or mechanical facts; and this knowledge must be on a plane with its science. Hence the necessity of these modern manifestations. The human mind cannot live on mere assumptions and assertions. The current facts of Spiritualism, while they are rapidly abolishing creeds and commentaries, are doing more to sustain genuine Christianity than the pulpit.

Mr. PARTRIDGE said the published proceedings of the Conference in the SPIRITUAL TELEGRAPH, under date of August 11th, setting forth our deliberations upon the subject of psychometry and its relations to Spiritualism, had called on a letter upon the subject from Mr. R. H. Brown, of Detroit, Michigan, which he wished to have presented to the Conference, if for no other reason than to encourage like communications from our friends abroad. He thought if we could have the benefit of the experience, skill and intelligence of friends in different parts of the country, upon the important subjects considered in this Conference, it would add very much to its interest. Since the letter referred more particularly to what Mr. P. had said about psychometry at the former Conference, he had waited in hopes some other person would read it to the Conference, but as they had not, he would do so.

Mr. P. said the writer was one of the most notable psychometers in the country, and the letter contained a statement of his experience as a psychometer, and was valuable to those interested in knowing the origin of the phenomena claimed as psychometry. Mr. P. wished to be distinctly understood as admitting the phenomena, but as questioning its mundane origin. Psychometry claims that the spirit of a person in the earth life leaves the body and travels long distances, searches out persons, examines them phenologically, physiologically and spiritually, and returns to the body and reports its discovery; or, that the psychometers put themselves in conditions which render them almost omnipresent and omnipotent—a condition in which they become cognizant of things present and absent in space, and are enabled to describe persons and things wherever they may be in the wide universe. Mr. P. thought the facts and experience of psychometers warranted the conclusion that the psychometer (so called) was simply the instrument or medium used by spirits to convey their observations or knowledge to mortals. He thought the spiritual theory was the most rational and the most consistent with the experience of psychometers. Mr. Brown's mundane theory to the contrary notwithstanding. His personal experience, at least, was more consistent with the spiritual hypothesis, and he requested his hearers to keep the two theories, in mind as he read the letter, which he proceeded to do. Afterwards, Mr. P. commented on the following paragraph:

When the psychometer sees the image of the writer of the letter, he is clairvoyant. It is by clairvoyance that the knowledge of the color of the hair and eyes, and the personal appearance of the writer, is obtained. The psychometer passes out of the psychometric state and becomes clairvoyant. He no longer feels; he sees.

Mr. P. said those who attempted to defend the psychometric theory had phenology, clairvoyance and spiritualism mixed up with it in a strange manner, but so arranged as to slide from one to the other, as the force of facts and argument might make it necessary. They seem to be aware that the psychometric theory can not stand alone, and they find it necessary to have clairvoyance and spiritualism close at hand to account for some portion of every fact or experiment. Mr. Brown discriminates between psychometry and clairvoyance, by calling one a seeing and the other a being process; but by which of these processes he finds the writer of a letter which he holds in his hands or before his eyes, "deponent said not," probably neither. If Mr. Brown delineates the characters and peculiarities of persons by seeing, what right has he to say: "the writer of that letter was very fond of music, and performed well on the piano," simply from "seeing before his eyes a golden harp?" This symbol, if it was one, might as reasonably be understood to signify that the person was a washer of or dealer in gold, or harps or pianos, as that he performed well, etc. There is one thing Mr. P. had to complain of in psychometers, viz: that if they get an impression, vision, dream, or what not, they begin to speculate on its significance, and when they happen to interpret it in accordance with truth and facts, or in some mystical manner, so that nobody can tell whether it is true or false, it is paraded before the public as a wonder.

ful test. If this matter is, as they claim, done by themselves, and under their own control, and if they see positively, why do they not speak definitely and truly?

Mr. Brown maintains that it is necessary to understand phenology in order to be a good psychometer, because external "physical impressions" are made on certain prominent organs to indicate the peculiar mental characteristics of the person examined. The question in this issue is, "Who or what produces these physical sensations on certain organs?" Does the psychometer himself do it? If so, how and why? Mr. Brown says the impression is made to indicate the characteristics peculiar to the action of the organ. Now in order to touch the organs which give peculiarity to the character, he must first know the character and its phenological relations. Then Mr. P. asked, What use is the touch, since their action is known? In other words, Mr. Brown says he arrives at the peculiar characteristics of persons from physical sensations made on certain organs in his own head, and he claims to make these physical sensations on certain organs in his own head, because they indicate certain characteristics which he has previously discovered. Mr. P. said this was a fair specimen of the facts and arguments which are adduced to support psychometry. He thought Mr. Brown's experience showed pretty clearly that when he (Mr. B.) attempted phenological experiments by letter or otherwise, some attendant spirit saw the name on the letter enclosed in the envelope, and acquainted itself with the characteristics of the writer, and then, like Mr. Fowler or any other delineator of character from phenological developments, touched the particular organs which give peculiarities to the man. Mr. P. could easily believe that, with such spirit-contact, there would be a mental emotion corresponding with the specific action of the organ thus excited, and also corresponding with the mind of the spirit who touched the organ.

## THE LOCOMOTIVE POWERS OF SPIRITS.

As an illustration of the extent to which respect for an established authority will warp the opinion of an otherwise sensible and intelligent man, we give the following from the *New Church Herald* published at Philadelphia. We thank friend Hough for his candid admission of the facts of table-movings, breaking of furniture, etc., by Spirits; but if he will not deem us impertinent, we will respectfully ask whether with so many plain and powerful seeming demonstrations to the contrary before him, he would for one moment have seriously thought of attributing all these movements, breakings, etc., to the unconscious physical action of the Spirit-deluded mediums, if he had formed his judgment upon the basis of the plain facts themselves, independent of what Swedenborg may assert or seem to imply? Would it not be more proper to judge the man by the facts, than to judge the facts by the man?

The editor of the *Crisis*, says that the editor of the N. C. *Herald* would do well to get that crocheted out of his head, relative to spiritual manifestations, such as table-moving, etc., being only a psychological delusion. This was the first idea that struck New Churchmen, who supposed that everything relating to spiritual law to be found in Swedenborg; and Abel Smith maintained the same position in an article in the "Medium," some four or five years ago. But Jabez Fox cut the suggestions short at once by the instances at Dr. Phelps's, where the articles which were broken by Spirits continued broken—to use a vulgarism, they stayed broke. We cannot discover the slightest probability that the said crocheted is likely to be removed from our head. We have faithfully and diligently considered the case of Dr. Phelps. We know that he has asserted that the Spirits broke his windows, drank up his beer, and did many other disastrous things, and that these things *say do done*. The windows were mended, but not by the Spirits; nor beer was doubtless obtained, but the beer which the Spirits drank up never came back. We have heard and considered these stories, and perhaps a hundred more similar ones, and have known that many thousands of stories of this sort, some of them even more marvelous, strongly attested, and sometimes sworn to, were at the service of any one who desired to hear and examine them. All this we have known, and so has every one else who has paid the slightest attention to these matters. A New Churchman, author of a work that has been widely circulated, most positively and confidently asserted as that, while sitting in his room, he had commanded the Spirits to open and close the door, which they had done at his bidding several times in succession; that at another time he had seen a parlor table broken in pieces by the direct agency of Spirits, and attested the subsequent recovery of our natural senses or force whatever. The table was subsequently sent to a cabinet-maker to be mended. Our informant added that the cabinet-maker's receipted bill for mending the table broken by the Spirits was on hand, and could be seen by any one, "and is this," said he, "all a delusion?" One part of the transaction is certainly as real as another.

We have seen and known that many of our New Church friends, among them some able and popular writers, have given up the opinion that they first entertained in regard to this matter, and have fully concluded, in view of so much direct and positive testimony, that the Spirits have discovered some way unknown to Swedenborg, by which they have come down, or rather up into the natural world, and that they are now turning things upside down at a fearful rate.

We know that many thousands, and among them many prominent and influential men, entertain an opinion of this sort, and do not hesitate to speak of it as a fact settled and proven—a fact which no one has a right to call in question. We are aware, of course, that to many we shall seem to be justly chargeable with incorrigible incredulity for joining issue with this question, and denying the credibility of the testimony on which the supposed conclusion rests. And yet this is precisely our position, and it is one of thorough conviction. Of course we do not deny the intentional truthfulness of the witnesses, but we do allege that, in every instance, so far as we have been able to discover, they have fallen in some measure under the disorderly and persuasive influence of Spirits, and hence have substituted for ultimate facts the impressions made upon their minds by the Spirits. In regard to the tables that "stayed broke," and other similar cases, we do not see wherein our explanation is deficient. If a Spirit has power to make a man believe that he sees a table moving across the room, when it does not stir an inch, he may certainly make him believe that he has seen it broken in pieces, without being touched by any natural thing, when the man himself, the deluded victim of these subtle arts, has broken it with his own hands. We all know that under the old mesmeric dynasty, of which these spiritual phenomena appear to be only a more interior and full development, men were accustomed to produce similar delusions upon the minds of persons whom they brought under their influence causing them to do certain things, and then to seem to remember, and hence to relate those things in an entirely different way from that in which they actually occurred. We have been among the spiritualists often for the purpose of hearing their stories and observing their doings, in order that we might ascertain, if possible, their true nature and character. We could relate a great many things which would not be without their weight in confirming the view here presented, but have not time to do so to-day.

ENIGMAS FOR LIGHT.—Mr. J. V. Hooper of Walpole, Canada West writes us that, having his curiosity excited by a lecture of Mr. Britton, in Buffalo, which he attended in June last, he sought an interview with a medium in that city, expecting to receive a communication from a departed friend. The evening session, however, was occupied with proceeding different from what he had reasons to anticipate, and resulted in his disappointment and mortification; and he applies to us for information which he has failed to receive directly from a spiritual source. We must advise our friend to pursue his investigation with the invisibles, and not allow himself to be discouraged with a few failures and even apparent rebuffs, which he will afterward doubtless see were only apparent. Let him persevere, and success in the end is sure to attend his end-avors after light and knowledge; and then he will see the causes of his difficulties at the commencement of his inquiries, more clearly than we can now explain them. Our limited space and time do not permit us at present to answer directly his nine questions respecting the theology and philosophy of Spirits and Spiritualists; but for the most thorough satisfaction on these points we recommend him to pursue the weekly issues of the SPIRITUAL TELEGRAPH, and also to acquaint himself with such other branches of the general literature of Spiritualism as he may find within his reach.

TEACHER WANTED.—Mr. H. Cornell, of Bedford, Mich., writes us that an incorporated academic institution is now established at that place under the title of the "Bedford Harmonical Institute," having already a capital of over five thousand dollars, with a prospect of considerable increase. It is in want of a teacher, who must be a married man, a believer in Harmonical Philosophy, and well qualified to give instruction in Latin, Greek, French, mathematics and the sciences in general. He will be required to devote five or six hours of each day to the business of teaching. So far as we are able we will be happy to answer the inquiries of those who may apply to us respecting this situation.

## Original Communications.

## PRESIDENT MAHAN'S BOOK.

I do not propose to review this work, as it is its own best answer, but give only the following "strong case," selected by the *Doston Post*.

As the same difficulty met me in my investigations, and probably will meet all those who take interest in the matter, I propose to relate how I overcame it.

The fault I have to find with the narrator of this "strong case" is, that he did not go far enough, or if he did, that he has not told us of it.

Early in my investigation I met with mediums and Spirits that I found I could control with the will-power to give the desired answer (though often I could not); but in those cases where I did succeed, I pushed the inquiries further than our friend appears to have done. I asked the question, Are you a spirit? and no matter how, nor when, nor where, or however strongly I might will them to say that it was some "force of Nature" (which I then thought it was), the answer invariably was, "I am a spirit that once inhabited the form as you do now." There was what satisfied me that it was something more than the "reflex action" of my own mind, because I did not believe in the immortality of my own soul; and no such answer could have been obtained from it.

I pass over the fact, well known to all who have spent any time and brains in the investigation, that communications are often received which subsequent inquiry prove to be true, though at the time of the announcement unknown by all, and proceed to explain how those facts occurring at the Rev. Mr. King's house can be explained by adopting the spiritual hypothesis.

I arrived at the same conclusion in effect that Le Roy Sunderland did (and by the same I have to thank him for his very readable book of "Human Nature"); and, as he expresses it better than I can, I here make a few extracts from it. Page 237, he says, "My investigations have not been casual nor incidental merely; nor have they been confined to times or places. They were undertaken in order to find the truth, and have been continued in different parts of the country for years, without any interruption."

Again, pages 254 and 224: "It is found to be an indispensable condition in all of the external works of departed Spirits, that it must be done by the assistance of a congenial human associate who must be present at the time; or they must be done through a medium who acts and speaks for the Spirit. . . . And as the Spirit selects a mortal for a medium who is congenial with the Spirit, so it follows that no other mortal can receive communications or responses through that medium who is not also congenial, or thought to be so with him." Thus, it appears to me that every medium has a congenial Spirit or associate that reads the mind of the inquirer seventy times in one hundred, and that even when the real Spirit is present, it has to converse first through the associate Spirit, and then through the medium. Hence, when I asked questions that I did know, the associate Spirit read my mind; but when I asked if it was a Spirit, it knew that of itself, and hence the answer.

Yours, A. MILTENBERGER.

St. Louis, September 3, 1855.

The facts which we first adduce occurred at the house of Rev. Starr King, pastor of the Hollis-street Church, Boston. The circle was a select one, and the individuals through whom the communications were obtained were the celebrated medium, Mrs. Hayden. The main questioner was an individual of great self-command, and of corresponding power of intellectual concentration. The circumstances then were as favorable, in all respects, as we can well conceive, for eliciting important and decisive facts. "The first object of the questioner was to ascertain distinctly and conclusively, whether the name of an individual of whom he was thinking, and when no one present could have the least suspicion of what name he was thinking, could be spelled out through the medium by raps, and that when the medium could, by no possibility, have any knowledge of the movements of his hand when he should point at the requisite figures? He accordingly placed himself where the medium could not see him at all, nor any other persons could report his motions to her. The right name was thus given, and also the place where the individual bearing that name had died, namely, the Tremont House. He was therefore, as he ought to have been, most fully satisfied that there was present a power through which his most secret thoughts could be externally expressed, and this, too, when he had given not the least indication to any one what those thoughts were. He then wished to know whether his own mind controlled the action of that power in the production of such communications, or that of some Spirit of the circle, no other hypothesis being supposable in this case. To solve this one problem was the object of the questions subsequently put. He accordingly asked the Spirit professionally communicating, how long a time it was since he died? "Twelve days," was the answer rapped out. You are wrong there, replied the questioner, addressing the spirit; it is only ten days since you died. I know absolutely that this is the fact, and you must be aware of it too. Please answer that question again? "Twelve days" was again given. Again and again he reasoned with the Spirit on the subject, affirming absolutely to him, that ten days was the only right answer. Again and again the same number as before was given. He then asked the Spirit to designate the day of the week on which he died. Saturday was given. You are wrong again, says the inquirer, you must be aware of the fact. You died on Monday. Please correct this mistake. Saturday was given as before. Again and again the Spirit was told that Monday was the true answer, and was expostulated with for not giving it. Again and again, when requested to correct his mistake, Saturday was given.

The man did die on Monday, and had just been ten days dead. How were these singular answers obtained? When the inquirer asked the Spirit to tell the time which had elapsed since, or the day of the week on which he died, the inquirer would internally, and wholly unknown to any one but himself, fix his thoughts, and hold them fixed upon the number twelve, or Saturday, as the case might be. When he had remembered the Spirit of his mistake, and asked him to correct it, he would then, while the response was being rapped out, fix his attention upon the wrong number or the wrong day, and the answer, in every instance, corresponded to that number or day, and not to the right one, as absolutely known both to the inquirer and the Spirit professionally responding. Between the thought in his mind at the moment and the answer obtained, there was, even in this case, the fixed and immutable relation of antecedence and consequence—a relation so immutable and fixed as to demonstrate the existence between them and that of cause and effect.

## ANDREW JACKSON DAVIS.

The following testimony respecting Mr. Davis appeared in a late number of the *Laborer*. It was elicited, as will be perceived from the introductory paragraph, by a recent lecture which Mr. Davis delivered in Boston.

We listened with much pleasure to a lecture delivered at the Melodeon in this city, last Sunday forenoon, by Mr. Davis, on the various existing depositions in the world,—particularly the despotism of oryxos having an illegitimate origin, and acting the part of a vagabond as well as an usurper—the product of ignorance, tradition, superstition, presumption, assumption, inference, misconception, mis-translation, etc., etc. It is imperious, dogmatic, unreasoning, besotted in regard to the past, a clog in the present, and uninspired as to the future—having no solid basis, and governed by no absolute law. Its mastery is complete over Church and State; over sects and parties; over creeds and institutions. As the mind grows in knowledge, it ceases to be opinionative; it looks into the nature of things; it traces causes and their effects; it builds upon demonstration. Authorities, commentaries, books, parchments, formulas, precedents, usages, all are subordinate to its fearless spirit of inquiry; its search is for the truth, its inquiry after the eternal law. To know is to preclude opinion; what is settled is no longer within the domain of speculation.

The lecture was thoroughly practical, eminently suggestive, and finely expressed.

A personal acquaintance with Mr. Davis enables us to judge of his "walk and conversation," and the spirit by which he is animated. We

regard him as eminently pure-minded, incapable of intentional fraud or deception, without vain pretense or foolish display, characterized by rare gentleness and modesty, actuated by no sordid or selfish considerations, earnestly seeking to know the truth and to advance the right, religious in the most comprehensive and reverent sense of the term, cosmopolitan and universal in his philanthropy and in his feelings. Of course, to him attaches the fallibility of judgment, impression and conception, which marks the whole human race; but, whatever may be the discrepancies or errors which a caring bigotry may assume, or an enlightened critical reason really discover, to exist in his voluminous writings, we believe him to be inflexibly true to his own highest convictions of right and duty; and, while firm and unequivocal in bearing witness to what he believes to be the truth, as far removed from the arrogant dogmatism and bloated self-conceit which distinguish his Cleveland trainer "as the poles asunder." In consequence of the extraordinary phenomena attending his mental development, he has made himself the wonder and admiration of multitudes on both sides of the Atlantic; and if he had been egotistical, or self-seeking, or unscrupulous, he might have stood forth as a leader claiming superhuman powers and endowments, and gathered around him a host of awe-stricken followers, ready to accept him as an infallible oracle,—the Messiah of the nineteenth century. But he has been proof against a temptation which few could have had the firmness or virtue to resist; and, instead of being unduly lifted up, or made criminally ambitious, by the astonishment his case has everywhere excited, and the flattering notices bestowed upon him, he has uniformly evinced the most unaffected simplicity in his daily life, and "pursued the even tenor of his way," as one to whom the opinions and praises of men are as dust in the balance in comparison with the claims of justice, humanity, and right. Of humble parentage, raised in abject poverty, and deprived of all educational advantages, he has given to the world a series of works, ranging widely over the illimitable fields of geological, astronomical, medical, physiological, psychological, and religious science, which, whatever their defects have excited the astonishment of the learned for their reach of thought, their marvellous insight, their poetic beauty, and their profound analysis. An earnest reformatory spirit pervades them all; and with much that pertains to the ideal, there is more that is of the most practical character.

## LECTURER WANTED IN TEXAS.

MONTGOMERY CO., TEXAS, August 19, 1855.

MESSES. PARTRIDGE AND BRITTON:

*Gentlemen*—I have determined to address you in behalf of many earnest inquiring minds in this community, myself included, who are anxious to obtain a good lecturer to labor in the cause of spiritual philosophy in this State. Spiritualists are few and scattering here, it is true; but the cause, in my opinion, only wants to be set forth in its true light, to give it an impetus that would ere long break down the old theological dogmas, and give a new and living impulse in the soul that shall live forever.

Will you be so kind as to give notice in your best papers, that a lecturer who is well versed in the spiritual philosophy is wanted in this community. We want no fanatic or unbalanced individual, but one who can do the subject justice, and maintain it on scientific principles. If such an one will come among us, I think he will be well sustained. If he should lack anything, the spiritual friends, I trust, will make it up. The people of Texas are a free-thinking people, with the exception of those who are bound to creeds, and are under the reign of bigotry and superstition. From this class we expect nothing but denunciation. If a lecturer can be induced to come out here, I think he will be of service to the cause. By taking an agency for the *SPRITUAL TELEGRAPH*, furnishing himself with specimen numbers, I doubt not that a host of subscribers could be obtained, and that a good work would be commenced that would awaken many from the slumber of bygone ages. Will some one come to help us? Old Theology sends her heralds to the utmost bounds of earth. Can not the new Gospel furnish one for Texas? If he comes, it would be best to commence his labors at Galveston, thence go to Houston, thence to Montgomery, and thence through the country, as circumstances may dictate. If any one should determine to come, and wants any further information, he can address me in Montgomery Co. and Post-office, State of Texas, and I will inform him to the best of my ability.

Yours in the bonds of harmony and union. S. A. GRIFFITH.

## AN EARNEST INQUIRY.

MESSES. PARTRIDGE AND BRITTON:

The impression is common among Spiritualists of a certain class, that the books, with a few exceptions, which compose the Bible in its present form, were selected and made authoritative by a mandate of the Council of Nice, convoked by the Emperor Constantine in the year 325, and that many books or tracts of a quasi sacred character which had previously been received by some as of divine origin, were separated from the sacred canon, and anathematized by a vote of the same body. Since the origin of modern Spiritualism, positive assertions of historical fact such as is here intimated, have been reiterated in numerous instances, and by different individuals, through the spiritualistic press, and in the lecture and conference room devoted to expositions of the doctrines of the "new unfolding;" and frequently these alleged proceedings of the Nicene Council have even been set forth with considerable circumstantial detail.

If you will kindly indulge me in the occupancy of a nook in your valuable columns for that purpose, I wish to respectfully inquire of yourselves, or of any of your numerous and intelligent correspondents, where may we find the historical records of any such action concerning the books of the Bible, as is here asserted to have been taken by the Council of Nice? Of course, assertions so important in their bearings as those here referred to appear to be, should not be without some substantial foundation, and if they are true they should be distinctly proven to the world. An early answer, therefore, to the above inquiry will much gratify.

Yours, etc.,



